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videre dwells indicates clearly the borrowing, and also the city of Siena, which Eslava substituted for Sutri. Child Rowland is also alluded to elsewhere (*The Tamer Tamed*, Act II, p. 253), but that need not be a reference to Eslava.

As to the story in *The Mirrour of Knighthood* which I take to be the source of the *Tempest*, it seems to be borrowed from *Palmerin de Oliva*, where it amounts to this. The king finds his brother Netrido sitting on his throne and in anger exiles him from his dominions. The feud is settled by Netrido's son Frisolo marrying Armida, a daughter of the king's son. A marriage between first cousins, objection to which is expressly stated in *Palmerin de Oliva*, is thus avoided in a way different from that used by Shakespeare. I am now inclined to think that Shakespeare borrowed the name Prospero from Prospero Colonna, who is mentioned with great praise in *Antonio de Eslava*, while Beaumont and Fletcher borrowed the surname for the Knight of Malta, just as they borrowed the Admiral Norandino, from Francisco Tárraga's *La Enemiga Favorable*.

The indebtedness of the *Mirrour of Knighthood* to *Palmerin de Oliva* seems in fact to be very great besides the name of the chief hero in the *Mirrour*—the Knight of the Sun. So, for instance, the story of Luciano and Policena, retold on page 210 of my pamphlet on the *Tempest*, appears to be a combination of the Story of Ariodanto and Ginevra in *Ariosto* with the story of Duardo and Cardonia in *Palmerin de Oliva*. As the last borrower from the *Mirrour of Knighthood*, I should quote Sir Walter Scott, where Cedric in the eighth chapter of *Ivanhoe* is an imitation of Adriano in *Le Chevalier du Soleil*, vol. II, f. 221.

Finally, the plot of the *Double Marriage* seems to be borrowed from the story of Bernardo and the Mooress in *Antonio de Eslava*, but, not having the Spanish book at hand, I cannot enter into further details.

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ON THE INFLECTION OF THE OLD ENGLISH LONG-STEMMED ADJECTIVE.

The following study aims to show definitely the norm for the neuter nom.-acc. plural form, strong, of the long-stemmed adjective in Old English. Hitherto, the student, following, for example, the paradigm in the Sievers-Cook *Grammar*, p. 217, has expected in his texts only the uninflected form, *god*, *eald*, etc. Or, following, for example, Baskervill and Harrison's *Outlines of Anglo-Saxon Grammar*, p. 30, he has been led to regard the uninflected *god* as the norm and the inflected *gode* as the exception.

This study will perhaps suggest that our paradigms should show *gode*, with *-e* analogous to the corresponding masculine form, standing first as the norm, and *god* appended as the comparatively rare exception. The following citations in support of this were collected incidentally by me, while reading through the texts for a different purpose; however, they include practically every occurrence of this form in the eleven prose texts given below, which fairly constitute the corpus of the Alfredian prose period. Citation from the later prose I omit, since it is agreed that by the time of Ælfric the analogic inflected form in *-e* had become the rule. The poetic texts, save for a few examples incorporated from the *Psalms* and from *Boethius*, I exclude, since the exigencies of metre might tend to make the poetry an uncertain witness in the case.

Therefore, the following early prose writings, from the Alfredian cycle, have been chosen as a fair field in which to test the ratio of frequency between the inflected and the uninflected neuter plural, between *god* and *gode*. I have aimed to list every occurrence in these texts: The Parker ms. of the *Chronicle* (= *Chron.*), Earl and Plummer, Oxford, 1892; *Libri Psalmorum* (= *Ps.*), Thorpe, Oxon., 1835; *Orosius* (= *O.*), Sweet, London, 1883; *Bede* (= *Bede*), Miller, London, 1890; *Boethius* (= *Bo.*), Sedgefield, Oxford, 1899; *Augustine's Soliloquies* (= *Sol.*), Hargrove, Boston, 1902; *Pastoral Care* (= *P. C.*), Sweet, London, 1871; *Gregory's Dialogs* (= *Dial.*), Hecht, Leipzig, 1900; *Gospels* (= *Gos.*), Skeat, Cambridge, 1871-87; *Guthlac* (= *Guth.*), Good-

win, London, 1848; *Martyrology* (= *Mart.*), Herzfeld, London, 1900.

In these eleven texts 401 examples of the form in question were found: 292 = inflected; 109 = uninflected—a ratio of 3 : 1 in favor of *gode*.

In the individual works contributing to the above total, the ratios of inflexion to non-inflexion will appear from the following figures denoting the actual occurrences: *Ps.* = 78 inflected : 27 uninflected; *O.* = 10 : 4; *Bo.* = 13 : 6; *Sol.* = 9 : 1; *Dial.* = 39 : 4; *Gos.* = 108 : 3; *Guth.* = 11 : 3; *Mart.* = 6 : 3. *Chron.* shows a balance, 3 : 3; while only *Bede* and *P. C.* show reverse ratios; viz., 13 : 28 and 2 : 27, respectively.

Classification of these 401 instances according to the grammatical function or position of the adjective corroborates the above ratio of 3 : 1 in favor of the inflected norm. In the attributive position are 229 inflected : 86 uninflected; in the appositive, the numbers are 21 : 6. In the predicate function are 39 inflected : 13 uninflected; in the objective predicate function alone is the ratio reversed, 2 : 4—where the numbers are so small as not to merit consideration.

Finally, a grouping of these 401 examples with reference to the words exemplified is interesting. For brevity's sake let this appear as follows:

Most frequent is *eall*, 132 : 52 in favor of inflexion; then *min* and *ðin*, 96 : 25, likewise. These three words, it will be noted, yield 305 of the 401 examples. The remaining 96 consist of "stems long by position," 24 inflected : 6 uninflected; and of "stems long by nature," 40 : 26, respectively. In addition to the frequent *eall*, the remaining words of the former class are: *æfest*, *arfull*, *beorht*, *betst*, *ceald*, *earm*, *full*, *geseald*, *geworht*, *healf*, *hwile*, *lang*, *leoht*, *manigfeald*, *soðfæst*, *swile*, *towearð*, *wearm*, *(un-)weorð*, *wild*, *ymbseald*; to the second "long by nature" class belong, in addition to the frequent *min* and *ðin*, *(un-)cuð*, *dead*, *gedon*, *gelic*, *god*, *(un-)hal*, *hat*, *heah*, *hwit*, *loef*, *sið*, *soð*, *wid*.

Why, then, not make our paradigm of the neuter plural¹ strong, not *god*, nor *god(e)*, but *gode*, *god*?

¹Interesting examples of adjective agreement with diverse genders are: *Mart.* 152. 7 *se beorð* ond *ðæt feax* him wæron oð *ða fet side*; *Bede*, 158. 1 *ða gemette* he his *earm* ond his *hond swa hale* ond swa *gesunde*; *id.* 422. 11 he *monig mynster* ond *ciricean* in *ðam londe getimbrede*.

The table below will make clear the minuter details of the statements above.

	<i>Chron.</i>	<i>Ps.</i>	<i>O.</i>	<i>Bede.</i>	<i>Bo.</i>	<i>Sol.</i>	<i>P. C.</i>	<i>Dial.</i>	<i>Gos.</i>	<i>Guth.</i>	<i>Mart.</i>	Total.
Attributive	1	62	7	9	7	6	2	28	95	7	5	229
Appositive	1	23	4	18	4	1	26	4	0	2	3	86
Predicate	2	12	0	2	0	0	0	3	1	1	0	22
Objective Pred.	0	4	3	2	5	2	0	8	12	3	0	39
	0	0	0	6	1	0	1	0	0	0	0	13
	0	0	0	0	1	1	0	0	0	0	0	4
	0	0	0	2	1	0	0	0	0	1	0	4
Total	3	78	10	13	13	9	2	39	108	11	6	292
	3	27	4	28	6	1	27	4	3	3	3	109

Full citations, which may be used in verification of the above statements, are appended.

I. INFLECTED FORMS = (292).

1. Attributive: *Chron.* 92. 8 = (1). *Ps.* 6. 6; 8. 7; 9. 1; 12. 4; 16. 2; 17. 27; 24. 13; 30. 2, 10; 32. 4; 44. 2; 55. 5, 11; 73. 16; 79. 13; 88. 16, 27, 28; 89. 1; 91. 4; 95. 5; 103. 19, 23; 104. 1; 105. 7; 108. 13; 118. 4, 6, 16, 18, 19, 21, 23, 37, 40, 48, 60, 63, 73, 78, 83, 86, 98, 101, 134, 143, 146, 166, 173; 120. 1; 122. 1, 2; 127. 4; 130. 1; 137. 1;

138. 7 ; 140. 8 ; 141. 2 ; 142. 5 ; 144. 10 ; 147. 1, 3 = (62). *O.* 19. 7 ; 108. 25 ; 110. 17 ; 216. 4 ; 224. 27 ; 226. 4 ; 264. 19 = (7). *Bede* 30. 2 ; 40. 29 ; 128. 29 ; 342. 12 ; 402. 14 ; 410. 5, 12 ; 428. 16 ; 438. 25 = (9). *Bo.* 41. 28 ; 79. 25, 28 ; 82. 10 ; 89. 16 ; 121. 4, 9 = (7). *Sol.* 28. 8 ; 35. 2 ; 43. 20 ; 45. 3, 5 ; 48. 12 = (6). *P. C.* 60. 7 ; 303. 9 = (2). *Dial.* 4. 16 ; 57. 27, 28 ; 58. 8 ; 98. 15 ; 119. 19 ; 127. 18 ; 132. 25 ; 141. 2 ; 148. 6 ; 163. 4 ; 171. 2 ; 182. 9 ; 214. 3 ; 228. 7 ; 230. 22 ; 234. 19, 26, 27 ; 251. 7 ; 252. 6 ; 268. 18 ; 293. 6, 9 ; 311. 25 ; 315. 2 ; 327. 9 ; 333. 4 = (28). *Gos.* : *Matt.* 2. 16 ; 4. 8 ; 5. 18 ; 6. 32, 33 ; 7. 12 ; 24. 26 ; 8. 33 ; 13. 34, 51, 56 ; 17. 11 ; 19. 26, 27 ; 22. 4 ; 23. 5, 36, 37 ; 24. 8, 34 ; 27. 35 ; 28. 11, 20 ; *Mark* 4. 11 ; 6. 2 ; 7. 23, 37 ; 8. 38 ; 9. 12, 23 ; 10. 28 ; 11. 11 ; 13. 4 ; 23. 30 ; 14. 36 ; *Luke* 2. 19, 30, 39, 51 ; 4. 5 ; 5. 28 ; 7. 1 ; 9. 7 ; 11. 22, 41 ; 12. 18, 30 ; 13. 34 ; 14. 17 ; 15. 13, 31 ; 18. 28, 31 ; 19. 44 ; 21. 29, 32 ; 24. 44 ; *John* 1. 3 ; 3. 25 ; 4. 25, 29, 39, 45 ; 5. 20 ; 9. 10, 11, 15, 17, 26, 30 ; 10. 14, 27, 32, 41 ; 12. 32, 47, 48 ; 13. 3 ; 14. 15, 21, 26 ; 15. 7, 15, 21 ; 16. 30 ; 17. 7 ; 18. 4 ; 19. 24, 28 ; 21. 15, 16, 17, 25 = (95). *Guth.* 44. 25 ; 50. 28 ; 52. 19 ; 54. 13 ; 62. 16 ; 78. 11 ; 90. 2 = (7). *Mart.* 28. 21 ; 80. 6 ; 94. 1 ; 146. 1 ; 212. 19 = (5). Totals = (229).

2. Appositive : *Chron.* 78. 18 ; 89. 20 = (2). *Ps.* 76. 4, 5 ; 83. 1 ; 87. 12 ; 100. 6 ; 110. 5 ; 114. 8 ; 118. 123, 136, 148 ; 138. 14 ; 141. 2 = (12). *Bede* 164. 10 ; 430. 29 = (2). *Dial.* 81. 15 ; 141. 24 ; 237. 4 = (3). *Gos.* : *Luke* 16. 14 = (1). *Guth.* 14. 9 = (1). *Mart.* 158. 24 = (1). Totals = (22).

3. Predicate : *Ps.* 25. 9 ; 83. 1 ; 87. 9 ; 108. 24 = (4). *O.* 10. 24 ; 42. 14 ; 110. 2 = (3). *Bede* 60. 3 ; 388. 3 = (2). *Bo.* 16. 11 ; 24. 11 ; 30. 31 ; 87. 25 ; 90. 17 = (5). *Sol.* 27. 19 ; 31. 8 = (2). *Dial.* 41. 21 ; 76. 3 ; 134. 3 ; 182. 25 ; 244. 18 ; 297. 4 ; 318. 14 ; 348. 7 = (8). *Gos.* : *Matt.* 11. 20, 21, 23, 27 ; 17. 2 ; *Luke* 4. 7 ; 6. 30 ; 10. 13, 22 ; *John* 10. 41 ; 16. 15 ; 17. 10 = (12). *Guth.* 6. 10 ; 12. 25 ; 62. 16 = (3). Totals = (39).

4. Objective Predicate : *Bo.* 79. 28 = (1). *Sol.* 28. 10 = (1). Totals = (2).

II. UNINFLECTED FORMS = (109).

1. Attributive : *Chron.* 10. 16 = (1). *Ps.* 6. 2 ; 15. 1 ; 16. 6 ; 21. 15 ; 25. 7 ; 27. 6 ; 30. 11, 12 ; 31. 3 ; 32. 6 ; 33. 20 ; 34. 11 ; 41. 12 ; 53. 2 ; 58. 10 ; 66. 6 ; 74. 2 ; 91. 4 ; 101. 4 ; 118. 172 ; 129. 2 ; 138. 12 ; 144. 5 = (23). *O.* 138. 31 ; 146. 23 ; 264. 25 ; 290. 4 = (4). *Bede* 26. 13 ; 28. 8 ; 60. 25 ; 64. 25 ; 102. 15 ; 114. 31 ; 116. 30 ; 120. 2 ; 160. 13 ; 200. 8 ; 216. 33 ; 352. 24 ; 356. 5 ; 368. 20 ; 424. 9 ; 440. 3 ; 454. 6 ; 466. 31 = (18). *Bo.* 32. 15 ; 90. 17 ; xi. 61 ; xx. 44 = (4). *Sol.* 35. 4 = (1). *P. C.* 4. 5 ; 8. 20 ; 42. 5 ; 54. 19, 22 ; 86. 4 ; 110. 22 ; 128. 8 ; 222. 10 ; 230. 11 ; 272. 10 ; 286. 12 ; 310. 16 ; 324. 24 ; 338. 11 ; 372. 12, 23 ; 391. 15 ; 395. 18 ; 405. 25 ; 413. 17 ; 421. 10 ; 443. 36 ; 445. 16, 21, 26 = (26). *Dial.* 3. 21 ; 4. 15 ; 32. 27 ; 331. 26 = (4). *Guth.* 20. 16 ; 88. 21 = (2). *Mart.* 82. 11 ; 142. 16 ; 212. 15 = (3). Totals = (86).

2. Appositive : *Chron.* 86. 24 ; 91. 3 = (2). *Ps.* 74. 2 ; 104. 1 = (2). *Bede* 66. 14 ; 88. 32 = (2). Totals = (6).

3. Predicate : *Ps.* 11. 7 ; 49. 11 = (2). *Bede* 62. 12 ; 178. 15 ; 376. 2 ; 386. 24 ; 426. 12 ; 476. 1 = (6). *Bo.* ii. 18 = (1). *P. C.* 128. 8 = (1). *Gos.* : *Matt.* 11. 20 ; *Mark* 11. 21 ; *John* 16. 13 = (3). Totals = (13).

4. Objective predicate : *Bede* 60. 6 ; 74. 21 = (2). *Bo.* xx. 44 = (1). *Guth.* 54. 13 = (1). Totals = (4).

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NOTES ON THE "NEW ENGLAND SHORT O."

The so-called New England short *o* (\ddot{o})¹ is a phenomenon frequently remarked by the casual traveler and commonly noted by the orthoëpist : —the subject of much amusement and of some sober-minded approval ; but by scholars generally

¹ Throughout this article the symbol \ddot{o} is used to designate the ordinary English long *o*, long close *o*, with the vanish ; \tilde{o} , the New England short *o* ; and \hat{o} , the recognized "short *o*," as in *hot*.